N° 20

The DUTY *of Thankſgiving for* PEACE
in general, *and*
The REASONABLENESS *of Thankſgiving for*
Our PRESENT PEACE.

A

SERMON

Preach'd at

St. Martin's in *Oxford*,

BEFORE THE

Mayor *and* Corporation,

On *Tueſday, April* 25, 1749.

Being the Day of THANKSGIVING

FOR THE

GENERAL PEACE.

By BENJAMIN KENNICOTT,
Fellow of *Exeter College, Oxford.*

K

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M.DCC.XLIX.

A

SERMON

Preach'd at

St. Mary's in Oxford,

BEFORE THE

Mayor

Corporation,

On Nov. 5, 1749.

THANKSGIVING

for the Deliverance from the Late Horrid Conspiracy.

By THOMAS SECKER, D. D.

Lord Bishop of OXFORD.

Now become Public, at the Request of some Members of the Corporation.

OXFORD:

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MDCCXLIX.

To the RIGHT HONOURABLE

JOHN

Earl of *Sandwich*,

Viſcount HINCHINGBROOK, Baron MOUNTAGU of *St. Neots*, Firſt Lord Commiſſioner of the ADMIRALTY, One of His Majeſty's moſt Honourable PRIVY COUNCIL, and late His Majeſty's PLENIPOTENTIARY at the CONGRESS of *Aix-la-Chapelle*.

My *LORD*,

THAT the following Sermon is now become Public, is, in ſome meaſure, owing to the Deſire of clearing it from paſt, and freeing it from future *Miſrepreſentation*; but principally owing to the Great Honour, You have condeſcended to confer upon it, by permitting it to appear under ſo Illuſtrious a Protection. And indeed, for various Reaſons, it could have

have ſought no other Patronage, with *equal*, if with *any*, Propriety.

For, if the *Subject* of it be conſider'd, it is an Exhortation to Thankſgiving for the ſeaſonable and happy PEACE, which *GOD* hath given Us, by the Negotiation of YOUR EXCELLENCY, in the high and important Character of HIS MAJESTY'S PLENIPOTENTIARY. You will therefore, my Lord, receive this humble Preſent, as expreſſive of the Acknowledgments of One, among the many *grateful* Inhabitants of Three Kingdoms.

This is an Obligation which *I* enjoy, *in common* with the Public. But, my Lord, there is a Reaſon of a *particular* (I cannot ſay, of a *private*) Nature, which makes this Diſcourſe additionally happy in YOUR LORDSHIP'S Name, and entirely concerns the Author.

For, with the ſincereſt Gratitude I ſhall ever acknowledge, that it is to *Your*

Your Honourable Sister I ſtand indebted for the Power of compoſing this Sermon, and for that Happineſs in Life, which HER LADYSHIP, like a Good Angel, has led me on to the poſſeſſion of.

I preſume upon Your Pardon, my Lord, for this ſingle Expreſſion of my Duty, in this place; and I ſhall offer ſo much Violence to my Inclinations, as but *barely* to mention it. For I have learnt by fortunate Experience, that They, whoſe Goodneſs deſerves the *greateſt* Thanks, will admit the *leaſt*; —— and, that the more exalted the Merit, not only the more *difficult* will it be found, but the more *dangerous*, to attempt a Deſcription of it.

I leave therefore the many ſhining Articles of Your Lordſhip's Character unattempted here; —— eſpecially, as *Theſe* are the Theme of Kingdoms, which You have thoroughly examin'd in Your Travels; and of Nations, which

which You have firmly eſtabliſh'd by Your Counſels: and (what is more tender to a *truly Britiſh* Stateſman) as *Theſe* have been the pleaſing Entertainment of *Your Own Countrymen*, from the Day You firſt enter'd the moſt Auguſt Aſſembly in the World.

That Your Lordſhip may long live to accompliſh all that *Great Britain* promiſes Herſelf from the greateſt *Capacity* and the warmeſt *Inclination*---- ſo early, yet ſo completely united---- is the Prayer of, my LORD,

Your LORDSHIP'S

Very dutiful, moſt obliged, and

moſt obedient humble Servant,

BENJ. KENNICOTT.

JEREMIAH XXXIII. ---10, 11---.

Thus ſaith the Lord, Again there ſhall be heard in this Place the voice of Joy and the voice of Gladneſs; the voice of the Bridegroom and the voice of the Bride; the voice of them that ſhall ſay, Praiſe the Lord of Hoſts, for the Lord is good, for his Mercy endureth for ever; and of them that ſhall bring the Sacrifice of Praiſe into the Houſe of the Lord.

THIS *Day is this Scripture fulfilled in Your Ears.*——For now, after repeated Days ſet apart for *Faſting* and *Humiliation*, in the courſe of our late long and dangerous War; after a great Expence of Blood and Treaſure in the Proſecution of it, and conſequently of Sorrow and Diſtreſs, which are always the Attendants upon War in general: after theſe many Days of Afflic-

tion and Supplication have pass'd over Us We are now assembled in dutiful (and, I hope, chearful) Compliance with the Command of our Superiors, to exert the voice of *Gladness* and of *Thanksgiving*; to change *our Mourning into Joy*, and to put on *the Garment of Praise for the Spirit of Heaviness*.

The World has beheld, for a Succession of Years, *the Works, the strange Works of the Lord*[a], and seen *the Destruction he hath brought upon the Earth*; and We, of this Nation, have felt the Punishment of *Our* Sins, in the Miseries of War——severely; yet not so severely as those other Kingdoms, where *God hath filled the Places with the dead Bodies*, and converted the Fields of Harvest into Fields of Blood.

But, behold! *He maketh Wars* (for the present, at least) *to cease in all the World; he breaketh the Bow, and knappeth the Spear in sunder, and burneth the Chariots in the Fire*[b]. And certainly, if *God*, who is thus *mighty in Operation*, giveth Us *Peace in our Borders*, and blesseth Us once again with Rest, Ease and Security; there must be some Return, on *Our* parts, for so important a Blessing: and what that Return should be, we are seasonably reminded in this Prophecy of *Jeremiah*. A

[a] Isaiah xxviii. 21. [b] Psal. xlvi. 9.

Prophecy——which pleasingly describes the proper Joy and religious Gratitude, on Days of Festivity like this, and contains a strong Approbation of our assembling, at present, in this Holy Place, to unite our Praises by a Public Thanksgiving.

For——*Thus saith the Lord, Again there shall be heard in this Place the voice of Joy and the voice of Gladness*; after all the Days of their Affliction, again shall the *Jews*, by Divine Command, exert the voice of grateful Exultation, when Peace and Prosperity shall be restor'd them in their own Country——*the voice of the Bridegroom and the voice of the Bride*; then Nuptial Solemnities, so improper in the Days of Anxiety and Distress, shall be again celebrated——*the voice of them that shall say, Praise the Lord of Hosts*, the God of Armies, *for the Lord is good, for his Mercy endureth for ever*; these Words were the usual Form of Thanksgiving for Peace, Victory, or any other signal display of the Divine Goodness[a]. And this grateful Incense of their Praise was to be offer'd up, not only in private, each Man according to his Family; but, to give Life to their Devotions, and that their Thanks might be as evident and extensive as their Blessing, they were all to assemble, and

[a] 1 Chron. xvi. 41. 2 Chron. v. 13. vii. 3, 6. xx. 21. Ezra iii. 11. Psal. cvi. 1. cvii. 1. cxviii. 1. cxxxvi. 1, to the End.

offer the *Public* Sacrifice of Thankſgiving: for ſo, laſtly, the Text reminds us, there was to be *the voice of them that bring the Sacrifice of Praiſe into the Houſe of the Lord.*

The Words of the Text, thus explain'd, plainly and ſtrongly imply a Command for Public Thankſgiving, on the receipt of any Public extraordinary Bleſſing from the hand of God; and, as they are particularly applicable to the Reſtoration of Peace and Proſperity to a Nation, I ſhall endeavour to point out

1ſt, The *Duty* of being thankful to God, for *Peace in general*; and

2dly, The *Reaſonableneſs* of being thankful for *the Peace, which We now celebrate, in particular.*

After which, We ſhall be naturally led to conſider *the proper Methods of expreſſing our Gratitude* on this ſolemn Day of Thankſgiving.

I. 1ſt then, as to the *Duty* of being thankful to God, for *Peace in general.*

But here, previouſly to the Duty of Thankfulneſs to God for Peace, or any other article of our Happineſs, we muſt firſt eſtabliſh that *Right,*

Right, which God has to our Religious Acknowledgments. Since there are Men, who would perſuade us —— that God is a Being wrapt up in the Contemplation of his own Glories, far remov'd from the Troubles and unconcern'd with the Tranſactions of the Human Race; and therefore leaves Us both to plan and execute, each for himſelf, on the wide Theatre of the Earth and Sea. And ſo, according to the Philoſophy of theſe wiſe Men, every thing is now left to the power of Nature and the operation of Second Cauſes; *War* is entirely begun by the Ambition, or the Revenge of Princes; and *Peace* is the ſole Gift of the mighty Warrior, or the Work of the able Stateſman: GOD *is not in all their Thoughts*; and, being *far above out of their Sight*, makes no Party in *their* Syſtem or Scheme of things.

With thoſe, who deny a God (if ſuch unhappy Creatures there *really* are) it is not the Buſineſs of This Day to contend. And as for thoſe, who own a God, who acknowledge his Attributes, and confeſs him the Creator of the Univerſe; there needs but a ſlight Appeal to *their* Reaſon, to convince them of his Providence. For—is God *omnipreſent* and *almighty*? Then He is able to rule every where, and govern all things. Is He infinite in *Goodneſs* and in *Wiſdom*? Then He is as *willing*, as He is *able*, to protect and govern

Us; then may we conclude, that He hath not roll'd the World from his Hand, and left it to *Chance*, or *Fortune*, or *Fate*, (all blind Words without a Meaning) but that he regards, and loves, and manages the Works of his own Hands. *Can a Woman forget her Child, the Son of her Womb? She may forget; yet will not God forget* [a] the Children of his own Creation. A Truth this —— which ſhines with irreſiſtable Evidence in the Sacred Pages; and thoſe, who cannot judge of, or will not be convinc'd by the Reaſon of the thing, may *there* find a ſure foundation for the belief of God's Providence and Superintendency.

There He is deſcrib'd —— awfully indeed —— as *the High and Holy One, inhabiting Eternity* [b]; and yet —— graciouſly —— as preſiding with Fatherly Goodneſs, and *opening his Hand* [c] over the whole Univerſe of Beings; the Greateſt, ſubject to his Power; the Leaſt, the object of his Care. Not even a *Sparrow falls to the Ground* [d], without his Permiſſion; how much more then is *Man* [e], that noble Creature, the object of his Concern! And, if *each Man* be the object of his Concern, how does the Argument riſe upon us, when we talk of *Nations*, of *Kingdoms*, and of *Empires*! [f] Theſe great Societies are the eſpecial objects of the Divine Attention; and

[a] Iſaiah xlix. 15. [b] Iſaiah lvii. 15. [c] Pſal. cxlv. 16.
[d] Matt. x. 29. [e] Pſal. viii. 4. [f] Pſal. xlvi.

their

their Happineſs or Miſery, tho' the regular reſult of public Virtue or Vice, are the proper Deſignations of the Almighty. He has indeed appointed Second Cauſes, yet theſe are ſtill but *Second* Cauſes; HE *himſelf* is the *Firſt Mover*, and rules them all —— generally in a Way that is natural, and then *His* Agency is imperceptible; but yet he ſometimes *makes bare his Arm* [a], and interpoſes viſibly to the wonder of his Creatures, by making the Winds and Storms *remarkably* to fulfil his Will.

In ſhort: the Scriptures declare, that *the Lord reigneth* [b] —— that He adjuſts the Happineſs, and decrees the Fate of Empires, *raiſing up One, and putting down Another* —— that He ſendeth *War* for a Scourge unto a Wicked People, and ſaith unto the Sword, *Sword, go through the Land* [c]; and when *Nation hath riſen up againſt Nation*, and the Ends of his avenging Providence are anſwer'd, He ſaith to the contending Parties, *Peace, be ſtill*. Indeed to *create War* and *make Peace* [d] is inſiſted on in Scripture, as the high Prerogative of the King of Heaven; and therefore let us be exhorted by his Prophet (who has choſe all the Words of Language to enforce this Point) to *ſee* —— and *know* —— and *conſider* —— and *underſtand together*, —— *that the*

[a] Iſaiah lii. 10. [b] Pſal. xcvii. 1. [c] Ezek. xiv. 17. [d] Iſai. xlv. 7.

hand

hand of the Lord hath done this[a], and that GOD is the Author of Public Peace and Tranquillity.

Having eſtabliſh'd this neceſſary Point — the Providence of God, and ſeen that our Thankſgivings are juſtly due to *Him*, as the Author and Giver of all Temporal Bleſſings; let us now conſider, how greatly it is *our Duty to thank him for the Bleſſing of Peace, in general.*

PEACE, in the ſtile of the Holy Scripture, comprehends every kind of Happineſs; ſo that the uſual Form of Salutation in the days of old, when there was leſs Compliment and more Sincerity, was — *Peace be unto you*[b]. And ſince this Name includes all Bleſſings, what wonder that the Birth of Our Saviour (the very Sum of all that is Great and Good to Mankind) ſhould be ſtil'd *Peace on Earth*[c], and be celebrated under that title by a Choir of Angels! Chriſt indeed choſe to be born upon Earth, when there was Peace throughout the World; and is himſelf call'd *the Prince of Peace*[d]: and therefore, as *You* are his Diſciples, and *We* his Ambaſſadors, what Subject can be more delightful for *Us* to preach and for *You* to hear! 'Tis a Subject ſo chearful and reviving, that the Pleaſure of deſcribing

[a] Iſaiah xli. 20. [b] Gen. xliii. 23. [c] Luke ii. 14. [d] Iſaiah ix. 6.

it

it is only exceeded by the Pleaſure of enjoying it.

For —— what Satisfaction, what Happineſs muſt that Nation feel, where *every Man may ſit under his own Vine, and* every Man ſing *under his own Fig-tree; and none make them afraid*[a]! How pleaſing to ſee the Flouriſhing of Trade and Commerce; and theſe muſt flouriſh, when Ships can ride through the World ſafe and unmoleſted, and bring home into the boſom of their happy Owners the Produce of all Nations! And how greatly-pleaſing ſuch a Proſpect in this happy Iſle in particular, whoſe *Merchants are Princes, and whoſe Traffickers are the Honourable of the Earth*[b]!

Induſtry is the Child of Peace and Safety; and Wealth the certain Conſequence of Induſtry. And therefore, in the Days of Tranquillity, when there is a natural Encreaſe of Private Wealth, and a regular Decreaſe in the Public Demands for the Safety of the State; —the Joys of Domeſtic Life muſt brighten upon us with double Chearfulneſs; new and additional Satisfactions muſt ariſe from the being capable of enjoying——not the Neceſſaries only, but the Conveniencies of Life——not only the Conveniencies of Life, but the

[a] Micah iv. 4. [b] Iſaiah xxiii. 8.

Comforts of it——and not only the Comforts, but alſo the innocent Ornaments and rational Pleaſures, with which we are allow'd to make Life happy.

Add——the progreſs of Arts and Sciences, the cultivation of uſeful and pleaſing Friendſhips, and (which crowns the whole) the ſecure Enjoyment of our Civil and Religious Liberties. And if *theſe*, with many other Advantages which are the Fruits of Peace, are *real Bleſſings*; with what propriety may we call *Peace* a Bleſſing, which is the Foundation of them all! Where *Peace is within the Walls*, *Plenty* and *Proſperity* will be ſoon *within the Palaces*; and then, the *Garners being full and plenteous with all manner of Store*, *the Sheep bringing forth thouſands and ten thouſands in the* Fields, while there is *no* Fear of *leading into Captivity*, *and no* Cauſe of *complaining in the Streets*——*happy* muſt be *the People that are in ſuch a caſe*[a]!

How beautiful then *upon the Mountains are the Feet of* HIM *that bringeth good Tidings, that publiſheth Peace, that bringeth good Tidings of Good, that publiſheth* [b] PEACE,—— that fruitful Parent of Happineſs, Piety and Plenty; which has been ſo long fled from the World, for which almoſt *all the Families*

[a] Pſal. cxliv. 15. [b] Iſaiah lii. 7.

of the Earth have of late *mourned*, and therefore for whose return almoſt *the whole Creation groaned even until now.*

WAR is the dreadful Reverſe of all theſe pleaſing Images, and muſt only be mention'd with Peace, to ſhew Her Excellencies in the ſtronger light; as we throw Shade upon a Picture to heighten the Beauties of the Colouring. For War, in the moſt reconciling view of it, in the Morning of a Righteous Cauſe, or in the Evening of Victory with all her Train of Honours; even *then* is terrible to behold: and her Luſtre is all deriv'd from this ſingle, yet ſolemn Conſideration—that the *Deaths* of *many* have preſerv'd the *Lives* of *more*. But is this a *pleaſing* Contemplation?——— And, if *this* be not pleaſing, what ſhall we ſay of War in all the uſual Forms of Terror and Devaſtation; when we reflect, that *every Battle of the Warrior is with confuſed Noiſe, and with Garments rolled in Blood* [a]?

If we conſider the March of an Army in an hoſtile Country, what Images of Diſtreſs ariſe to ſhock us, in every view of it! *The Land—before them like the Garden of Eden—behind them like a deſolate Wilderneſs* [b]. In the front march Alarm and dreadful Apprehenſion; on either ſide Plunder and Deſo-

[a] Iſaiah ix. 5. [b] Joel ii. 3.

lation, Cruelty and Death; and in the rear follow the Groans of the Dying, Lamentations for the Dead; and for the Living — Poverty — Miſery — Famine — and perhaps Slavery.

Theſe then are the Conſequences, the fatal Conſequences of War; and therefore we can feel the force of *Jeremiah*'s Exclamation, when the good man breaks out into theſe moving expreſſions, at the Miſery of his Country — *Deſtruction upon Deſtruction; the whole Land is ſpoiled; ſuddenly are my Tents ſpoiled, and my Curtains in a moment: how long ſhall I ſee the Standard, and hear the ſound of the Trumpet*[a]!

'Tis true; *We* of this Nation, who have ſeen but little of the Standard, and heard as little of the ſound of the Trumpet, cannot be ſo ſenſible of the Miſeries of War (and conſequently of the Bleſſings of Peace) as the Inhabitants of thoſe other Places, which have been the Seats of Blood and of Deſolation. But, ſhall We be *leſs thankful*, becauſe We have been *leſs miſerable?* — And yet, if *We* have not *ſeen at home*, our dear *Countrymen* have *felt abroad* much of the Miſery we are now conſidering. And do not Your Hearts feel a generous Sorrow for thoſe brave *Engliſh-*

[a] Chap. iv. 20, 21.

men,

men, Your Fellow-Countrymen, perhaps Your Fellow-Citizens——who, after encountring all the Severities of Weather, all the Hardſhips of the Field of War, have fought like Men, and died like Heroes, to ſave their Country——a Country *theirs* no longer; for *Your* Country therefore, and for *You* they died; and ſurely *You* will drop a Tear upon their Graves———. But, if You are ſorry for their Deaths, You muſt wiſh that the Number of the Slain were leſs; and if You wiſh their Number had been leſs, then will You rejoice over thoſe that are ſtill preſerv'd; that *their* Work is done, that *the Warfare is accompliſhed*. Wherefore, there is the higheſt reaſon for our Gratitude and Thankſgivings to God, that *the Bitterneſs of Death is* now *paſſed*, and that *Deſtructions are* at laſt *come to an End*.

If then the Miſeries of War are ſo great and juſtly dreadful, if the Bleſſings of Peace are ſo ſweet and truly valuable; *Peace*, on almoſt any Terms, would be preferable to a *laſting* ſtate of *War*. Not that the Conditions of *Our Preſent Peace* are hard or unfavourable, as ſome would repreſent them; but rather, in the Eye of many reaſonable and unprejudiced Men, they ſeem to be ſuch as We might *honourably* accept in Our preſent Circumſtances.

I pro-

I proceed therefore to consider,

2dly, *The Reasonableness of our being thankful,* not only for Peace in general, but *for the Peace which We now celebrate in particular.*

In order to judge properly of the Nature of this Blessing, we must step back and consider What the Circumstances of this Nation were, at the Time Peace was concluded; since it is from these Circumstances only that We can infer the *Seasonableness* and the *Value* of it.

And here it is necessary to remember, that, when We had once enter'd into a War with *Spain*, this drew upon Us (as might be easily foreseen it would) the Fury of another Nation, still more powerful; a Nation —— a mortal Enemy to *Great Britain*; since *We* alone are, and have been often the Power, that breaks their Scheme of Universal Empire.

This great Accession of Strength to the Enemy made it necessary for Us to encourage Our Allies, and to *enable* them to take the Field with their whole Force; for *this* it was impossible for them to do, without large Assistances from Us in Money. So that, unless

leſs we would give up the Cauſe, the important Cauſe in which we were ſo honourably and ſo neceſſarily embark'd; We were oblig'd by Annual Subſidies almoſt to maintain the Armies of Three or Four Kingdoms, beſides Our own.

No wonder then, that, in the courſe of ſo long a War, the Wealth even of this rich and mighty Nation ſhould be found to fail, and the Sinews of War ſhould be enfeebled. No wonder, that Contrivances for raiſing Supplies were grown very difficult; and that the weight of the encreaſing Burden began to be felt moſt ſenſibly by every Inhabitant of theſe Kingdoms. If then We ourſelves were become unable to ſupport the War, without great Difficulty and Diſtreſs; was it not *Wiſdom* in our Governors to endeavour at a Peace; provided they could obtain one, which, *in Our Circumſtances*, might be accepted with Honour?

I ſay, *in Our Circumſtances*. For who does not remember, that, at this Time, beſides Difficulties *at home*, We had ſtill greater Difficulties to ſtruggle with *abroad*?——The Monarch of *France* had now, through the Miſconduct of our Allies, poſſeſs'd himſelf of moſt of the *Auſtrian* and *Dutch Netherlands*; and, having got into his hand that ſtrong Town, which open'd the United Provinces,

was

was preparing to ſeize them, as they lay al-
moſt defenceleſs before him; or (as 'tis pro-
bable) waited their Surrender to his Sovereign
Will and Pleaſure.

How did *We* of this Nation tremble at that
dreadful Criſis!—and indeed with the utmoſt
reaſon. For what had not *We* to fear, if the
Naval Power of theſe Provinces ſhould have
been added to the united Strength of *France*
and *Spain*? Had not *Proteſtantiſm*, had not
Liberty, every thing to fear, at that alarming
Conjuncture? *The Iſles* (as the Prophet ex-
preſſes himſelf [a], and very remarkably), *the*
Iſles ſaw this, and trembled; the Ends of the
Earth were afraid, and drew near. There
indeed was our Hope; our brave and hardy
Friends [b] were marching from the North
theſe *Ends of the Earth* (not—*were afraid*
but) *were ſolicitous for Us, and haſtened with*
Concern to Our Aſſiſtance; yet they, howeve
ſpeedy, could not perhaps have arriv'd, ti

[a] Iſaiah xli. 5.

[b] The *Ruſſians.*

[c] The Original Verb רחד is very obſervable, as it re
markably juſtifies the application of this Text. For it ex
preſſes — a Solicitude for the Safety of Friends — a Read
neſs to relieve them from Diſtreſs — and the haſtening
exert and manifeſt ſuch a kind Propenſity. רחד *tremuit*
ſolicitus fuit, et trepidè accurrit: Buxt. Lexicon. רחד
non merus tremor, ſed cum labore ad ſerviendum ſedulo, ſ
licita cura et opera; eſt timor generoſus ab amore enaſcen
vide, ut hoc verbo deſignatur Cura pro Amicis. Clar. Gu
ſetius, in verbum.

tho

thoſe Provinces had been all conquer'd or ſurrender'd.

Theſe then were *Our Circumſtances* when Peace was offer'd us; and Peace in ſuch favourable Terms, Terms then thought ſo favourable by thoſe who were moſt diſpos'd to cenſure, that the difficulty was to perſuade them——our Enemy was *ſincere* in the Propoſal. The Truth is; the *French* were (happily for Us!) reduced to equal Extremities with Ourſelves: *They* therefore *offer'd* Peace ——and *We accepted* it.

And now, like honeſt and good Men, let us conſider, What We could have expected from a longer War, and *how* We could have continued it; and alſo, What We could have reaſonably hop'd, at that time, from Peace, that We have not obtain'd.

We fought for the Safety of our Country; and *that* We have ſecur'd——We fought to eſtabliſh in the Empire a Power, that might be a Curb upon our Enemy; and We have fix'd an Emperor on the Throne of *Germany* ——We fought for the Preſervation of the Proteſtant Cauſe; and We have given the United Provinces a Stadtholder, a Prince *always willing*, but *now able* to lead that People on in the Cauſe of Liberty and Virtue——And, laſtly, We fought for the Sovereignty of the

Seas; and *that* We have put it out of the Power of our Enemies to conteſt (at leaſt, for the preſent) by deſtroying their Royal Navies; and in a manner ſo complete and glorious, as will be to the immortal Honour of *Thoſe who directed* and *Thoſe who executed* ſuch *truly Britiſh* Enterprizes.

Thus baffled are the Schemes of our Grand Enemy *abroad*; and equally have they been baffled (and God grant they ever may be!) here *at home*. Peace indeed cuts off even the poſſibility of invading Us with a pretended Prince——a Contrivance lately play'd upon Us ſo far ſucceſsfully, as to alarm and aſtoniſh every Well-wiſher to his Country. For, had this wild Scheme ſucceeded, ſoon muſt We have beheld in *France* an Univerſal Monarch: then——*the Kings of Tharſis, and of the Iſles* (theſe *now* happy Iſles) *ſhould have given Preſents; while the Kings of Arabia and Saba ſhould have brought Gifts: all Kingdoms ſhould have fallen down before him, all Nations ſhould have done him Service* [a].——But, *the Lord is King!——The Earth may be glad thereof; yea, the Multitude of the Iſles may be glad thereof* [b]: I ſay——the *whole Earth* may be glad thereof, and *theſe happy Iſles in particular* may be glad thereof.

[a] Pſal. lxxii. 10, 11. [b] Pſal. xcvii. 1.

Theſe

These then, without entering deeply into all the Political Merits of this Peace, these few Observations, which occur upon the first view of things, seem to fix the *Value* and the *Honour* of it. And as to its *Seasonableness*, there is one Argument of great Weight, that must not be pass'd over in ungrateful Silence: which is——that this Peace was concluded, before Notice could be receiv'd of the Disappointment of our Naval Expedition in the *East Indies*; an Expedition, from which *We* expected, and the *French* fear'd very material Consequences. This evidently appears from the *Ninth* of the Preliminary Articles; so that the Probability of our Conquests, in that Part of the World, must be suppos'd to have thrown great Weight into *Our* Scale, in the Negotiation. Wherefore——tho' *We* fail'd in the Expedition, *our Governors* did not fail to improve the apprehension of its Success; what we could have promis'd Ourselves from it, We therefore obtain'd without it; and We may be now said to have been *successfully disappointed*.

Let Us not then view this Peace of Our Country with the distemper'd Eye of Party, or judge of it only from what We could have *wish'd* it: No; let us judge of it candidly and fairly from what we had reason to *expect* it. Let us think and speak of it as

Engliſhmen; as Men, to whom our Liberty, now preſerv'd——as Men, to whom our Religion, now ſecur'd——are tender as the Apple of our Eye, and dear as the Blood that animates our Heart. If We are *thus* affected——ſincerely——honeſtly——warmly affected with our Religion and Liberty; then ſhall we abundantly rejoice to ſee thoſe Bleſſings, ſo long buffeted by the Storms of War, ſo long render'd precarious by the Winds and Waves, brought at laſt into the ſecure Harbour of Peace and Safety.

To conclude this Head. 'Tis an Obſervation of *Jephthah*, in the Book of *Judges*[a]——*When I paſſed over againſt the Children of Ammon, I put my Life in my hands*; i. e. My Life was then at ſtake, and brought into Danger. The ſame was the Caſe with Us. Our Lives; nay, and every valuable Intereſt, which could make Life a Bleſſing, were the Objects for which We juſtly trembled. For——are not Our Perſons, Relations and Our Poſterity; Our Religion, Our Church; Our Liberty, Our King; Our Public Privileges, and Private Advantages; are not all theſe comprehended in the ſacred appellation of OUR COUNTRY? And who will deny, that a Country is always in danger in Time of War?——Certainly Our dear Country was greatly ſo,

[a] Chap. xii. 3.

from

from falſe Friends, and more generous (becauſe profeſs'd) Enemies: but moſt of all in danger from the Diſſoluteneſs of Our Morals —from the *Profaneneſs* and *Perjury*, which diſgrace the Names of many, who pretend to be *Chriſtians*; and from the *Infidelity* of others, who venture to renounce that Character.

—— And ſhall a Wicked People murmur, that they receive not the higheſt Rewards of National Piety? Let him, that encreaſes not the Wickedneſs of theſe Kingdoms, *let him, that is without Sin, caſt the firſt Stone* [a], and be loud in his Complaints of Kingdoms not conquer'd and Victories not obtain'd. Were We that *truly* Chriſtian People, which God, by ſo long a Series of the moſt merciful Providences, hath encourag'd us to be; then ſhould *nothing hurt or deſtroy in all this Holy Mountain* [b]; then, *thro' the Shield of God's Help and the Sword of His Excellency, our Enemies ſhould be found Liars unto us, and We ſhould tread upon their high Places* [c].

But, *God waiteth to be* more *gracious*; his *Goodneſs* now again ſhines forth over theſe Kingdoms, to *lead them to Repentance*; *he hath puniſhed Us* in WAR *leſs than Our Iniquities deſerved, and in the midſt of Judgment*

[a] John viii. 7. [b] Iſaiah xi. 9. [c] Deut. xxxiii. 29.

hath

hath remembered Mercy —— for *We are in* PEACE. And *Thanks be to God, who giveth Us* Peace, with such a Train of Bleſſings, as —— Commerce and Credit —— Liberty and Proteſtantiſm; Bleſſings, now valuable indeed, becauſe ſecur'd; and greatly endear'd by Danger. Hear then the Exhortation of the Prophet —— *Sing unto the Lord a New Song, Ye that go down to the Sea, the Iſles and the Inhabitants thereof; give Glory unto the Lord, and declare his Praiſe: for it ſhall be ſaid in that Day, Lo! this is Our God, We have waited for Him, and He hath ſaved Us; this is the Lord, We have waited for Him, We will be glad, and rejoice in his Salvation* [a].

This then leads to the *Laſt* thing propos'd; namely, *the proper Methods of expreſſing our Gratitude* on this ſolemn Day of Thankſgiving.

The *External* Methods of teſtifying Public Joy are well known, becauſe conſtantly practis'd; and therefore I ſhall only obſerve—that the Harmony of Muſic, the loud Acclamation, and the plentiful Table, as they are the *uſual*, ſo (if prudently regulated) they ſeem *proper* Demonſtrations of Public Satisfaction. Indeed the Principal Societies of this Nation have been already warm and expreſſive

[a] Iſaiah xlii. 10, 12. xxv. 9.

in

in the Outward Teſtimonies of Joy for this happy Event, on the Day this Peace of Our Country was proclaim'd. And *the Society*, before whom I have now the Honour to ſtand, diſtinguiſh'd themſelves ſo ornamentally, and ſo loyally, on that Occaſion, as will be always remember'd to their Honour, and gave great Satisfaction to the true Lovers of their Country.

But, tho' ſuch Expreſſions of Rejoicing as theſe are proper, yet Noiſe and Pomp *alone* would ſubject your Rejoicing to the ſevere Cenſure of the wiſe Man; who compares *that* to *the crackling of Thorns under a Pot* a —— a mixture of violent Noiſe and intenſe Flame, appearing for a little time, and then vaniſhing away.

It will not be ſo among You; ſince the beſt Demonſtrations of Public Joy are of a *nobler* Nature. Theſe conſiſt in ſolemn Acts of Public Devotion, in lively Acknowledgments of God's Providence, and the warmeſt Thanks for *this* and *all* his Mercies vouchſaf'd to this Church and Nation; and therefore, for the Continuance of the Divine Goodneſs to this Day, there ſhould be *the Voice of them that ſay —— Praiſe the Lord of Hoſts, for the Lord is good, for his Mercy endureth*

a Eccleſ. vii. 6.

for

for ever; and of them that bring the Sacrifice of Praiſe into the Houſe of the Lord.

These Public Adorations You have now perform'd (I hope) devoutly; and therefore great part of this Day's Duty is now diſcharg'd.

But, is Our Praiſe to be only for an Hour, or (at moſt) the mere Being of a Day? No; let Us reſolve with the Pſalmiſt, *While I live, will I praiſe the Lord.* The Bleſſings, which we now peaceably enjoy, call for (and, as long as we continue to enjoy them peaceably, always will call for) our laſting Thankſgivings: and therefore, if we wiſh the Continuance of theſe Bleſſings (always remembring —— they are the *Religion of Proteſtants*, and the *Liberties of Engliſhmen*) We ſhould reſolve and bind Ourſelves this Day to live like Men *highly favoured of the Lord.*

Give me Leave to propoſe to You *Two Examples*, regularly conſequent upon each other, and *both* very worthy of Your preſent Imitation.

The Firſt is that of the *Jews* under King *Aſa*[a]; who, when they had finiſh'd their Thankſgiving in the Houſe of God, *entered*

[a] 2 Chron. xv. 12.

into

into *Covenant to ſeek the Lord God of their Fathers, with all their Heart, and with all their Soul; and they ſware unto the Lord with a loud voice, and all Judah rejoiced at the Oath, for —— they had ſworn with all their Heart ——* this was particularly remark'd. The happy Conſequence of this their honeſt and holy Zeal is recorded in the ſame Verſe —— *The Lord was found of them, and gave them Reſt round about.* And now, if *Your* Gratitude be like *theirs*, let the Dedication of Yourſelves to God be equally warm and ſincere: reſolve then now —— here —— before the Lord —— each of You in this great Congregation —— *As for Me, I will ſerve the Lord*[a].

This Firſt Example then regards Your ſolemn Reſolutions *here*; and the Second regards Your Behaviour *after your departing* from this Holy Place.

It is that of *David* and the Men of *Iſrael*, who offer'd a public Thankſgiving for the Return of the Ark of God: but of whom it is obſerv'd, that, as ſoon as the Sacred Services were perform'd in public, all the People departed, and *David returned to bleſs his Houſe*[b]. A Remark this ſomewhat ſingular, but conveying a ſeaſonable Admonition. *David returned to bleſs his Houſe*; and we may ſuppoſe, every other Maſter of a Family piouſly

[a] Joſhua xxiv. 15. [b] 1 Chron. xvi. 43.

did the ſame; ſince it is obſerv'd in the ſame Verſe — *The People* alſo *returned, each Man unto his own Houſe.* What this *Bleſſing his Houſe* or Family can mean, may be collected from the uſes of this word elſewhere, and the nature of the thing. The word ſometimes expreſſes — a wiſh of Peace and Proſperity — the praying to God in behalf of others — and the endeavouring to prepare them for the Divine Favour. In theſe ſeveral Senſes then might *David* and the *Iſraelites* bleſs their reſpective Families, at their return from the public Sacrifice of Thankſgiving.

The Application of this, like the former, Example is obvious; and therefore permit me to exhort *You* to *go and to do likewiſe* [a]: to return, each to his Houſe, and employ part of the remaining Day in Wiſhes and Prayers for the Continuance of Your preſent Peace — in praying for Your ſeveral Families — and qualifying Yourſelves by Reflection, and Them by Inſtruction, for the Grace and Bleſſing of the God of Your Country.

This will be acting like Men; like Men, ſenſible that *Your* Happineſs is greater than that of all other Nations under Heaven. For, to ſay — that no other People enjoy the free Poſſeſſion of their Civil and Religious Liberties — is true; and, to ſay — that You *do* enjoy them — is not the Effect of vulgar

[a] Luke x. 37.

National

National Prejudice; 'tis what we *ſee*; 'tis what we *feel*. And therefore, if there be ſuch a thing as *Certainty*, We ENGLISHMEN (however unworthy) are the moſt indebted to the Divine Providence of the whole Race of Mankind [a].

This, *Men and Brethren*, is a pleaſing Theme; but I muſt leave the Proſecution of it to Your own private Reflections.

You have now been praying for Bleſſings upon Your Country, and therefore 'tis evident You deſire them; and, if You heartily deſire them, You will readily embrace the *only* Method (for there is but One) to obtain them. *Hear* then *the Concluſion of the whole Matter — Fear God, and Honour the King* [b]; for the Religion and Loyalty, *which God hath joined together*, who will preſume to put aſunder? On each therefore of theſe Subjects I ſhall offer a few Obſervations, and conclude. I ſay — a *few* Obſervations; for ſurely You can want but little Incitement to things ſo reaſonable and ſo neceſſary. Theſe are Points not requiring deep Speculation to find out, or long Deliberation to determine upon; but they ſtrike the Mind, the Mind of the honeſt Man, at once: — he is convinc'd — he is determin'd.

[a] See Mr. *Warburton*'s excellent Sermon on 2 *Cor.* iii. 17. p. 28.

[b] 1 Pet. ii. 17.

First then, as to *the Fear of God*, we muſt obſerve —— There is now *Peace on Earth*, and therefore there ſhould be *Glory to God on high*[a]. Vain will be our Thankſgivings, if, while we praiſe God, we do not reſolve to love and fear him; vain, nay, and impious will be our Thankſgivings, if, when we offer the Fruit of our Lips, we do not vow the Obedience of our Lives, and pray earneſtly for God's Grace to become a wiſer and a better People. Let us remember, that Religion is the great Protectreſs of our Country; and therefore, that the Good Man (after all the various contending Claims to the honourable Title, that the *Good Man)* is the *beſt* PATRIOT.

But, tho' We love *this* Country ever ſo affectionately, yet we profeſs *to ſeek a* ſtill *better Country*, which is *an Heavenly*. Let Our *Chriſtian Religion* then, the moſt venerable and ſacred, *worthy of God*, and therefore *worthy of all Acceptation* —— let our *Church of England*, the moſt rational and pure, worthy to be eſtabliſh'd in a free Proteſtant Nation —— be always the neareſt to our Hearts, and uniformly influence our Lives. *Righteouſneſs and Peace*, we know, are to *kiſs each other*[b]. The outward Peace of the World You now enjoy; but there is a *Peace*, which the World cannot give, the Effect only of Righ-

[a] Luke ii. 14. [b] Pſalm lxxxv. 10.

teouſneſs:

teousneſs: and to animate Your Endeavours after *this*, I ſhall only add —— that, however proſperouſly the Sinner may live on, yet *there is no Peace* of Mind *to the Wicked*[a]: whereas the Good Man, tho' he ſhould be aſſaulted by Injuries or tried by Sufferings, tho' *he ſhould hear* again *of Wars and Commotions*, and tho' *God ſhould ſhake not this* EARTH *only but alſo* HEAVEN[b] —— yet, as *He keeps Innocency, and takes heed to the Thing which is right, That will bring Him certain Peace at the laſt*[c].

If then We are to evidence Our *Religion*, by *fearing God*; ſo are We to manifeſt Our *Loyalty* by *honouring the King*.

When there was no King in Iſrael, 'tis obſerv'd, *every Man did that which was right in his own Eyes*[d]; and when there was no King in *England*, you know, there was *Confuſion and every evil Work*. If then *Monarchy* be a Form of Government neceſſary for the People's Happineſs, at leaſt for *Ours*; how may We congratulate each other *ſincerely*, that We have now upon the Throne ſo juſt, and valiant, and mild a Prince, as His Majeſty KING GEORGE —— the true Friend and Father of his Country! A Prince, belov'd by his Friends, eſteem'd even by his Enemies, and worthy of the Crown He wears.

[a] Iſaiah xlviii. 22. [b] Heb. xii. 26. [c] Pſal. xxxvii. 38. [d] Judg. xvii. 6.

Fully

Fully ſenſible of the Bleſſings We enjoy under him, let Us yield him the Homage and Obedience of Loyal Subjects — contribute chearfully to the Support of his Dignity, and the Supply of the Neceſſities of the State — labour zealouſly, each in his own Sphere, to defeat the Contrivances of his Enemies, and promote the Happineſs of his Reign — and pray continually and fervently, that God will direct his Counſels, and protect his Sacred Perſon.

There is a Maxim We ſhall do well to remember; a Maxim, if not ſelf-evident, prov'd to a Demonſtration in the late *perilous Times* — That *the Safety of a King lies in the* AFFECTIONS *of his People.* How deſerving then the Character of Fairneſs and Integrity, Self-Conſiſtency and Loyalty, are *the Many* in *This*, as well as *other* Places, who are prudently, yet warmly active in promoting a general *Love* of their Sovereign, and in contributing to his firmeſt Eſtabliſhment by fixing his Empire in the *Hearts* of his Subjects! And, what a flagrant Violation of Loyalty — to endeavour to leſſen the dutiful Affections of the Public, either by ſly and keen Inſinuation, or by open and ſevere Reflection! The Tranſition from *ſpeaking ill* to *acting ill* is very natural and very eaſy; and therefore may we not ſay — That every Man, who makes it his

his Buſineſs to injure the Character of His Majeſty, contributes to the ſhaking of His Throne?

We have been a leſs happy, becauſe a divided People. But, what pity, if now, when our Enemies are become our Friends, We ſhould continue Enemies to one another! There is *Peace on Earth*; let there be *Good Will among Men* [a]. Let the Rage, and Bitterneſs, and narrow Spirit of Party, at laſt, ſubſide. *If it be poſſible, as much as lieth in us, let us live peaceably with all Men* [b]. Let every Name therefore of Party-Diſtinction periſh for ever, but that of *the Good Subject* and the *Good Man*. And let the Benevolence and Friendly Spirit of the Goſpel of Peace unite all, who love, and pray for, and endeavour to promote *the Peace of* Our *Jeruſalem*, the Welfare of Our preſent *happy* Conſtitution.

For — *if Theſe Foundations ſhould be caſt down, what will the Righteous do* [c]? If the *Pillar*, on which our Church and State now ſtand ſecure, ſhould be raſhly, ſhould be treacherouſly undermin'd —— but it *cannot* be, while We have *Good Senſe* and *Honeſty* left amongſt Us. We have *Good Senſe* enough (God be prais'd!) to ſee Our Happineſs, and, in conſequence of that, to vow Loyalty to

[a] Luke ii. 14. [b] Rom. xii. 18. [c] Pſal. xi. 3.

His

His Preſent Majeſty; and I hope We have *Honeſty* enough inviolably to obſerve *the Oath of God* [a], that ſtrongeſt of all Ties, by which the Chief Part of this Nation have — voluntarily — bound their Souls.

In a Word. You have now heard the Duties of this joyful Day; Duties — of the laſt conſequence to Yourſelves and to the Community; Duties — which affect your *preſent Peace* in *this Kingdom*, which may (but, we hope, never will) be ſubverted; and Your *future Peace* in *that Kingdom which cannot be moved*, but is *fixed and eternal in the Heavens*. Much may We all contribute to our Happineſs in both, each by making himſelf *what he ſhould be*; and Magiſtrates, the Governors of Society, who *bear the Sword* of God, may contribute more: and may the Venerable Body of Men, who preſide in This Place, in Juſtice to the important Characters they ſeverally ſuſtain, labour jointly and ſucceſsfully to promote — by Reward — by Puniſhment — by Example — not only *the Fear of God*, but alſo *the Honour of the King!*

Bleſſed then *be the Lord Our God, from Everlaſting to Everlaſting! Great Proſperity may He give unto his King, and unto* His *Seed for Evermore! — And let all the People ſay, AMEN* [b].

[a] Eccleſ. viii. 2. [b] Pſalm cvi. 46. xviii. 51.

FINIS.